e Ready way to get

ICHES:

OR

The Poor man's

OUNSELLOR.

Teaching them

w of Poor & Miserable,

They may

come Wealthy and Happy.

easonable for these times wherein all are
, or not well pleased, or both; when
they need be neither.

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THE

ady Way to get Riches,

OR,

he Poor man's Counsellor.

HOw to become wealthy and happy is a thing so generally desired, that it seems to be a Principle naturally rooted in the Heart of every Man, ho and where is the man that desires o be rich and happy? I dare say if the *Cham*, who is said to have a Tree f Pearls hanging by Clusters, should but Proclamation, that whosoever would to him should have plenty of Gold; ght drive such a Trade as would soon him a Bankrupt, for as the *Prophet* ob-, every one from the greatest unto the is given unto Coveteousness, *Jer.* 6. 13, ape after gain, and how to get is each thought from Sun to Sun. Now to an- very mans desire, and to acquaint them of poor, melancholy, and miserable, they ecome rich, happy, and cheerful, is my t purpose, and the task I have taken in the which I shall do from the Word of Nor need it seem strange, that for the

A 2 ime

improving of mens outward eſtates, I pre-
ſcribe them rules and directions from thence
for would we be inſtructed in any neceſſary
Truth, whether it be concerning private fa-
milies our ſelves, or be it touching God, the
Church, the Common-wealth, our Neigh-
bours and Friends, our Temporal, Civil
Spiritual, Eternal Eſtate, or in reference
to our ſouls, bodies, names, eſtates, and po-
ſterities. We need but have recourſe to the
Written Word, for that only is a Magazin
of all needful proviſion, a Store-houſe of al
needful Inſtruction, and let a man ſtud
Machiavil and all the Machiavilians, an
State-politicians that ever wrote, he can ad
nothing, or nothing of worth, to what may
collected thence touching this ſubject, whe
fore if any of poor would become rich, let hi
uſe the means which tend thereunto, obſerv
and follow thoſe Rules and Directions which
God hath preſcribed and appointed in hi
Word, which are principally ſix; for as th
Throne of *Solomon* was mounted unto by ſi
Stairs, ſo is this Palace of Plenty and Riche
aſcended unto by ſix ſteps, ſet upon this groun
already laid, for I find in the word ſix infallibl
ways to become rich, or ſix ſorts of men who
God hath promiſed to bleſs with riches an
outward proſperity; that is to ſay, 1. *The Go*

. *The Liberal.* 3. *The Thankful.* 4. *The Hum-*
. *The Induſtrious.* 6. *The Frugal.* Theſe of
ther men in the world are ſure never to
t. And theſe are the Main Heads unto which
ll draw all I ſhall ſay upon this ſubject.

irſt, If any of poor would become rich, let
become religious, *for godlineſs hath the pro-*
ſes of this life, as well as of the life to come, yea,
temporal bleſſings that can be named, are
miſed to the godly and to their ſeed, and to
m only, as both the Old & New Teſtament
plainly and plentifully prove; as for in-
ce, in *Deut.* 28. God hath promiſed, *That*
e will hearken diligently unto his voice, ob-
e and do all his Commandments, and walk in
ayes, we ſhall be bleſſed in the City, and be
ſed in the field, bleſſed in our going forth,
in our coming home; bleſſed in the fruit of
bodies, and in the fruit of our ground, and
he fruit of our Cattel, the increaſe of our
e, and the Flocks of our Sheep; that he
ll bleſs us in our Store-houſes and in all that
ſet our hands unto, and make us plentiful
ll good things; and that we ſhall have
erewith to lend unto many, and not to
row, *verſe* the 1. to 15. and *chap.* 7.
ſe 11. to 19. To which is added many the
places, as *Bleſſed is the man that fear-*
the Lord, and delighteth greatly in his

Commandments, wealth and Riches shall be in his House, *Psal.* 112. *verse* 1, to 4. Wait on the Lord and keep his way, and he will exalt thee to inherit the Land, *Psal.* 37. 34. The Lord will with-hold no good thing from them that walk uprightly, *Psal.* 84. 11. Delight thy self in the Lord, he shall give thee thine hearts desire, *Psal.* 37. 3, Fear ye the Lord, ye his Saints, for nothing wanteth to them that fear him, the Lyons do lack, and suffer hunger, but they that seek the Lord shall want nothing that is good, *Psal.* 34. 9, 10. whatsoever we ask we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight 1 *John* 3. 12. What rare and precious promises are these? to which I might add many of the like nature, all which *David* had the experience of, who tells us that he greatly rejoyced in the Strength and Salvation of the Lord, and the Lord gave him his heart desire, and did not with-hold the request of his lips, yea, he prevented him with the blessings of goodness, and set a Crown of Gold upon his Head, *Psal.* 2. 1. 2. 3. 4. And the like of *Abraham*, and *Lot*, and *Job*, and *Solomon*. Let us first seek the Kingdom of God and his righteousness, and all other things shall be ministred unto us, or come in as it were

were upon the Bargain, as our Saviour hath aſſured us, *Matthew* 6. 33. Neither are theſe promiſes made only to the obedient themſelves, but Riches and all earthly bleſſings are entayled upon their ſeed alſo, *Pſalm* 112. 2. 3. *His Seed ſhall be mighty upon the Earth, the Generation of the Righteous ſhall be bleſſed.* Nor is Riches and outward proſperity promiſed to the godly and their Seed, as others uſually enjoy them, that is, ſingly and barely, but they have a promiſe of them with a ſupply of all other good things to be added thereunto, *which may make them every way happy*; as that their proſperity ſhall be durable and laſting. *That with Riches they ſhall have Credit, Honour, and Promotion, with long life added: That they ſhall be happy and proſper in all they have or do, as having God their protector, who with mercy is ſaid to compaſs them about on every ſide,* Pſalm 32. 10. *That they ſhall be freed from all fears and dangers, and obtain victory over all their enemies, together with Death, Hell, and the Devil. That they ſhall be freed from the Law, and likewiſe from Sin, and the penalty thereof; that they ſhall have peace external, internal, eternal, and joy, even the joy of the Holy Ghoſt, which is both glorious and unſpeakable. That they ſhall not only perſe-*

vere, but also grow in grace and true wis-
dom, that all things whatsoever shall mak-
for their good; that both their persons an-
performances shall be good and acceptable
which before were vile and abominable, Tha-
by the Prayer of Faith they shall obtain of Go-
whatsoever they shall ask in Christ's Name
and according to his Word, and in fine, al-
other good things that can be named, whether
Temporal, or Spiritual, or Eternal, are b-
the promise of God entayled upon them tha-
love him and keep his Commandments; no-
need we wonder at this, or once question th-
same, for if he spared not his own Son, bu-
delivered him to death for us, how shall h-
not with him freely give us all things also,
Rom. 8. 31. 32. It is the Apostles argument,
great, yea, two great things for us to receive,
but not too great, for the great and good
God of Heaven and Earth to give: all the fear
is on our part, whether we be such to whom
the promise is made; for all Gods promises
are conditional, and though of these outward
good things he hath promised abundance, yet
it is upon the condition of faith and obedi-
ence, as appears by the afore-mentioned pla-
ces; so that if we be not wanting in our duty
and obedience to God, God would not be
wanting in any good thing to us; nor can we

look

that God ſhould make good his promiſes, make them void, by not obſerving the dition; if we will not dare to truſt God his promiſe ſo confidently, as we would iend or ſome great Man that is able and ſt: Beſides, that Lord hath promiſed, there ſhall be no want to them that fear , and *no good thing will he with-hold from that walk uprightly. Pſal.* 34. 9. *and* 84. Where obſerve two things, there ſhall want to ſuch, and ſuch ſhall want no thing; ſo that he muſt be ſuch a one to m the promiſe is made, and he muſt alſo re that it is good for him which is promi- but oftentimes it is not good for a man ound with earthly bleſſings, as ſtrong k is not good for weak Brains: yea, if hing be wanting to a good man, he may re it is not good for him, and then bet- that he doth want it, than that he did it. And what wiſe man will complain of want of that, which if he had, would prove e hurtful than gainful to him, as a Sword Mad-man, a knife to a Child, drink to them have a Feavour or the Dropſie. No good will God with-hold, *&c.* And therefore wants themſelves, which to many are good, yea, very good things, as I could on up many want, ſanctified is a notable

means

means to bring to repentance, to work in amendment of life: it stirs up to Prayers, weans from the love of the world, it kee us alwaies prepared for the Spiritual Co bate, discovers whether we be true bel vers or Hypocrites, prevents greater evils sin and punishments to come, it makes humble, conformable to Christ our Head, i creaseth our Faith, our joy, our thankfulne our spiritual wisdom, and likewise our p tience, as I have shewed at large in anot Book called the *Christians Comfort*. To co clude, all good things were created for good, and therefore they are called goods, cause the good created them for good men do good withall. Therefore as *Jacob* got t Blessing, so he got the inheritance also, to sh that as the faithful have the inward Blessin so they have the outward blessing too: wh they will do them good, and cause them to good; yea, in this case, even as the Sheafs f before *Ruth*, so the Riches shall fall in o way, as they did to *Abraham* and *Lot*, a *Jacob*, and *Job*, and *Joseph*, upon whom Ric es were cast they knowing not how, but as God had only said, *Be Rich*, and they we Rich straight, but that this is the true only way to Wealth and Happiness, ne no more proof than that which is recorded

S

mon, 1 *Kings* 3. 2 *Chron.* 1. Where the d appearing to him in a Dream, ſaid, *Aſk t I ſhall give thee*, and he asking only Underſtanding Heart, to diſcern between od and Evil, that he might the better diſ-rge that great place whereunto God had ed him, wherein God's glory and the peo-s good were his principal Aim and End: ar what the Lords Anſwer is: *Becauſe was in thine Heart, and thou haſt not asked hes, Wealth, or Honour, nor the life of thine mies, neither yet haſt asked long life. But haſt d Wiſdom and Knowledge for thy ſelf, that u mighteſt judge my people, over whom I have de thee King, Wiſdom and Knowledge is gran-unto thee, and I will give thee Riches, and alth, and Honour, ſuch as none of the Kings e had that have been before thee, neither ſhall e any after thee have the like.* Yea, he was ſo paſſing Rich, that he gave Silver in *Jeruſa-*as ſtones, 1 *Kings* 10. 27. Loe the true y to Wealth, Honour, and Happineſs is deſire Grace that we may glorify God, do good: For clearing whereof I will give a ſimilitude. A Man eſpies a fair Apple a Tree, hath a longing deſire unto it, ereupon he falls a ſhaking the Tree with his might, at length it not only comes n, but many other come down to him to-

gether

gether with it, and ſo much to prove that t
way to become rich is firſt to become godly.

Secondly, He that would be a Rich man, l
him be a merciful man, and do good wi
what God hath already given him, be it n
ver ſo little; for there is not a more ſure a
infallible way to increaſe and multiply a ma
outward eſtate, than in being charitable
the poor, if vve vvill believe God's Word;
vvhat ſaith our Saviour, *Give and it ſhall
given unto you, good meaſure preſſed do
and ſhaken together and running over ſhall m
give into your boſome*, *Luke* 6, 38. *Matth*
7. 2. *Mark* 4. 14. And to this accords th
place in the *Proverbs*, *There is that ſcatter
and is more increaſed, but he that ſpareth m
than is right, ſhall ſurely come to Pover
The liberal perſon ſhall have plenty, and
that watereth ſhall alſo have Rain*, *Prov.* 1
24. 25. And the like in the *Pſalms*; *Weal
and Riches ſhall be in the houſe of him th
hath compaſſion of and giveth to the poo
Pſal.* 112. 3. to 10. See here hovv boun
is the beſt and ſureſt vvay to plenty. But n
table to this purpoſe is that, *Prov.* 28. 2
He that giveth to the poor ſhall not lack,
rare and incomparable pliviledge never
vvant, and yet this is a bargain of God's ov
making; plenty ſhall furniſh the Table vvhe

Chari

rity takes avvay and gives to the poor: *hath diſperſed abroad*, ſaith the *Pſalmiſt*, *given to the poor, his Benevolence remain-r ever*, *Pſal.* 112. 9. He hath alvvaies ive, that hath a free and bountiful heart give, ſaith Saint *Bernard*; and of this the phet *Iſaiah* doth aſſure us: *The liberal*, ſaith he, *deviſeth liberal things, and by rality he ſhall ſtand. Iſaiah* 32. 8. A man ld think he ſhould rather fall, by being ſo ral and bountiful, but this is the beſt courſe thrive and hold out. Nor vvas it ever vvn that God ſuffered a merciful and a ntiful man to vvant ordering his affairs with retion, *Pſal.* 112. 5. But you have not d a Tith of theſe promiſes, for the Scrip-s no leſs abound in them, than Silver did he days of *Solomon*, of vvhich only a fevv e; as vvhat ſaith the vviſe man, *Prov.* 3. *nour the Lord with thy ſubſtance, and with firſt fruits of all thine encreaſe, ſo ſhall thy rns be filled with abundance, and thy Preſſes ll burſt with new Wine*; in vvhich regard vvhich is this vvay expended, may be ned to thoſe Loaves and Fiſhes in the Go-l, for as they did increaſe and multiply, e-vvhile they vvere disburſting, ſo doth our thes, and indeed all other gifts, even out of vvhich the hand reacheth to the mouth,

it ſelf is nouriſhed, and thus you ſee that eithe
Old or New Teſtament be true, not Getting
but Giving, is the true and ready way to a
bundance; that to give in this caſe is the wa
to have, and that we are the Richer for di
burſting; which makes *Chryſoſtom* ſay, *That th
gainfulleſt Art is Alms-giving*: and hence it i
that the Scripture compares it to ſowing o
Seed, 2 *Cor.* 9. 6. *He that ſoweth ſparingl
ſhall reap ſparingly, but he that ſoweth boun
tifully, ſhall alſo reap bountifully*: the Apoſtl
compares giving to ſowing, to note unto u
the great gain and advantage that comet
thereby, and the Scriptures likewiſe compa
reth it to lending or putting Money to inte
reſt; *Prov.* 19. 17. *He that hath pitty on th
poor, lendeth unto the Lord, and that which h
hath given will he pay him again.* The Lord i
content to acknowledge himſelf the charit
ble mans debtor, yea, by our liberality to the
poor, our moſt gracious Redeemer acknow
ledgeth himſelf gratified and engaged; *Matt*
25. 35. 36. *&c. And for as much as ye did it
to the leaſt of theſe my brethren, ye have done it
unto me.* The poor mans hand is Chriſts
Treaſury or Bank, and by putting thereinto
a man becomes a Creditor to his Saviour, nei
ther will he pay or recompence us as we do our
Creditors, for as Saint *Auſtine* well notes,

What

we receive by way of return, is not ten hundred, nor an hundred for ten, but an hundred for one, yea, a thousand thousand for an hundred for one here in this world, and the world to come, Life everlasting, together with a Kingdom, even an immortal, eternal Kingdom of Glory and Happiness in Heaven: which is not to be valued with ten thousand worlds. And why all this, but in recompence of feeding, cloathing, and visiting his poor children and Members when they were destitute; where note but the incomparable and infinite difference between the receit and the return: as O the unmeasurable measure of our Saviours bounty! How happy is that man that may become a Creditor to his Saviour, Heaven and Earth shall be empty before he shall want a Royal payment; wherefore hearken to this all you self-lovers that are only for your own ends, do you indeed love your selves and your Souls, would you be happy indeed, and that both here and hereafter, then be charitable to the poor, even to the utmost of your Ability; for this giving is not only and act of Charity, but of Christian piety, since we shall not only receive our own again, but the same also with great increase; which made Saint *Augustine* say, *That a Charitable man is the greatest Usurer in*

the

the World: This is the second means which God hath appointed for the Improvement of our outward estates, or the second step to outward Riches and all outward prosperity: *viz.* Bounty and Liberality to the poor.

The Third and fourth are Thankfulness and Humility, which are no way inferiour to the former,

Thankfulness and Humility are the only means to enrich us with Gods blessings, but Pride and Unthankfulness is the only way to make God with-draw, and take from us both himself and his Blessings. Because the King of *Assyria* said, *By the power of my arm have I done it, and by my Wisdom, for I am prudent. Therefore*, saith the Lord, *I have removed the borders of the people, and have spoiled their treasures, and have pulled down the inhabaitants like a valiant man*; *Isa.* 10. 13. Even so doth God deal with all proud ingrateful persons. There is nothing more pleasing to God, nor profitable to us, for the procuring the good we want, or continuing the good we have, than Humility and Thankfulness: God will sow there, and there only plenty of his blessings, where he is sure to reap plenty of Thanks and Service. Ingratitude forfeits mercies, as Merchants do all to the King, by not paying of Custom. Because *Pharoah* saith, *The River is mine own*, there-

fore

God saith, *I will dry up the River*, *Ezec.* 3. *Isa.* 19. 5. 6. When the people sought ...nselves only, and how to have their ...es scieled and sumptuous, neglecting the ...se of God and his honour, thus it fared ...h them, you have sown much and have ...ped little, and he that earneth wages, earn... wages to put into a bag with holes, ye ...ked for much, and lo it came to little, and ...brought it home, I did blow upon it; I ...ed for a drought upon the Land, and up... all that it bringeth forth, and upon all the ...our of the hands, *&c.* Again, when they ...ght God's glory, and were thankful, mark ... difference; *even from this very day will I ... you*, saith the Lord, *Hag.* 1. 4. 5, 6, *&c.* ...that is unthankful for a little is worthy of ...hing, whereas thanks for one good turn is ... best introduction to another. Holy *Da...* was a man after Gods own heart, and ...efore he ever mixeth with his prayers ...ses. *Bless the Lord, O my soul*, saith he, ... *forget not all his benefits*, *Psal.* 103. 2. ... being of a publick spirit, he discovers ...secrets of his skill; *Let the people praise ... God, yea, let all the people praise thee; ... shall the earth bring forth her increase, and ... even our God, shall give us his blessing*, ... 67, 5. 6. 7. Wherefore be not like the

the World: This is the ſecond means which God hath appointed for the Improvement of our outward eſtates, or the ſecond ſtep to outward Riches and all outward proſperity: *viz.* Bounty and Liberality to the poor.

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fore

God saith, *I will dry up the River*, *Ezek.* 3. *Isa.* 19. 5. 6. When the people sought themselves only, and how to have their purses scieled and sumptuous, neglecting the house of God and his honour, thus it fared with them, you have sown much and have reaped little, and he that earneth wages, earneth wages to put into a bag with holes, ye looked for much, and lo it came to little, and when you brought it home, I did blow upon it; I called for a drought upon the Land, and upon all that it bringeth forth, and upon all the labour of the hands, *&c.* Again, when they ought God's glory, and were thankful, mark the difference; *even from this very day will I bless you*, saith the Lord, *Hag.* 1, 4. 5, 6, *&c.* He that is unthankful for a little is worthy of nothing, whereas thanks for one good turn is the best introduction to another. Holy *David* was a man after Gods own heart, and therefore he ever mixeth with his prayers praises. *Bless the Lord, O my soul*, saith he, *and forget not all his benefits*, *Psal.* 103. 2. And being of a publick spirit, he discovers the secrets of his skill; *Let the people praise thee, O God, yea, let all the people praise thee; then shall the earth bring forth her increase, and even our God, shall give us his blessing*, Psal. 67, 5. 6. 7. Wherefore be not like the

Swine that feed upon the Acorns, without eve
looking on the Oak from whence they fall
or the Horſe that drinks of the Brook an
never thinks of the Spring: yea, ſince God
the fountain from which all our enjoyment
flow, let this be our continual determinati
on, He hath given us all the grace, good, an
happineſs we have, and we will give him a
the poſſible Thanks and Honour we can: ye
Teach us, O Lord, to receive the benefit
thy merciful favour, and to return thee th
Thanks and the Glory; and the like of Hum
lity. *Bleſſed are the meek*, ſaith our Savio
for they ſhall inherit the earth, Matth. 5.
The reward of Humility and the fear of Go
is riches, and honour, and life, *Prov.* 22.
If there be a hollow in a Valley lower tha
another, thither the waters gather; and th
more lowly we are in our own eyes, the mor
lovely we are in Gods. The more deſpica
ble in our ſelves, the more acceptable in him
as is ſeen in the example of the *Publican*, Luk
18. 18. 14. and the Prodigal, Luke 15, 18. 19
Nor can any thing make us more acceptabl
to God than the Conſciouſneſs of our own un
worthineſs, when with *Jacob* we can ſay
*O Lord, I am not worthy of the leaſt of all th
mercies which thou haſt ſhewed unto thy ſe
vant, for with my* ſtaffe *I* paſſed *over this* Jor
dan

and now I am become two bands, *Gen.* 32
This is the way to obtain what we would
at the hands of God: *who resisteth the*
and *giveth* grace *to the humble*, James
Unto him will I look, saith the Lord, *c-*
to him that is poor and of a contrite spirit, and
trembles at my words, Isa. 57. 15. *He*
filled the hungry with good things, but the
he hath sent empty away. Luke 1. 52. So
if thou expectest to have God bless and
per thee, then beware thou forgettest not
hose cost thou livest: beware least when
haſt eaten and art full, and when thy
ds and thy Flocks multiply; and thy sil-
and gold is increased, and all that thou
be enlarged, thine heart be lifted up, and
forget the Lord thy God, and thou say-
in thine heart, *My power and the might of*
Hand hath got me this Wealth. But on the
rary remember that it is the Lord thy God
hath given thee power to get Wealth, and
it is only his blessing which makes Rich:
is Gods counsel, set home with a very strict
ge to all that have not a mind to perish,
. 28. 10. 11. 12. *&c.* Many are the ex-
ples I might give you of such as have been
one by their Pride; when *Saul* was little in
own eyes, God made him Head over the
elve Tribes of *Israel*, and gave him abun-

dance; but when out of his greatneſs he a
ſed his place and gifts, God took them all
vvay again; and ſo it had like to have fa
vvith *Hezekiah*, vvhen he but began to be p
fed up vvith the vvealth & precious things t
God had given him, 2 *Kings* 20. 12, to
But moſt remarkable is the example of *N*
chadnezer, vvho, vvhen he aſcribed all
himſelf, ſaying, *Is not this great* Babel *wh*
I have built with the might of my power, a
for the glory of my Majeſty? Was preſently
prived of his Kingdom, and all that he had, a
ſent to graze vvith the Beaſts; but vvhen
vvas humbled to the very ground, acknovvle
ed the author, and aſcribed all to the God
Heaven, he had his Kingdom and all elſe
ſtored unto him, *Dan.* 4. The vvay to ob
any benefit is to acknovvledge the Author, a
devote it in our hearts to the glory of t
God, of vvhom vve receive all; for by t
means ſhall God both pleaſure his Servan
and honour himſelf; and indeed that he m
be honoured by our vviſdom, riches, graces,
the only end for vvhich he gives us to be vv
rich and gracious, and vvho hath more in
reſt in the Grape, than he that planted
Vine? Who hath more right to the C
than he that ovveth the ground and ſovv
the Seed? Therefore let not the vviſe m
gl

y in his Wisdom, nor the strong man in
strength, nor the rich man in his Riches;
. 9. 23. For we have not only received
Talents from God, but the Improvement
lso his meer bounty; of him, and through
, and for him be all things, to him be glory
ever, *Amen*.

Fifthly, The next means which God in his
ord hath appointed for this end, is Labour
Industry in some lawful Calling; for it is
beating of the Brain and sweating of the
ow, not the bare talking of the Lips, or de-
of the Heart that makes Rich, according
the common Proverb, Wishers and Woul-
s are seldom or never good Housholders;
e idle person, saith *Solomon*, shall be cloath-
with rags, and the Sluggards poverty com-
upon him as an armed man, but the hand
the diligent maketh Rich, *Prov.* 10. 4. and
ap. 12. 17. The *Greeks* have a saying that
ntifulness follows painfulness, and that all
ings are made servants to care and Industry:
ius Furius by his painful dexterity and un-
aried labour, got more means out of one
all field, than his Neighbours out of many
at ones; whereupon he was accused to the
gistrate, as if by Witchcraft he had con-
'd the Corn of other mens ground into his
n, but he came with all his goodly rustical

Instru-

Inſtruments, with his ſtrong and luſty Daugh-
ter, and his well-fed Oxen, and ſpake thu
to the Judges, *See my Lords, theſe be m*
Witchcrafts and Sorceries; which being don
and ſpoke, he was preſently abſolved by th
ſentence of all. Whence the Apoſtle exhort
the *Epheſians* to labour in their ſeveral Cal-
lings, if they would have ſufficient for them-
ſelves, and wherewith to help others; and thi
makes *Solomon*, in praiſing the vertuous Wo-
man :or her bounty, note that ſhe works dili
gently with her hands, and that her Candl
was not put out by night, *Prov.* 31. 10. *&c.*
and St. *Luke* the like of *Dorcas*, her pains an
induſtry in making Coats and Garments, *Act.*
9. 36. 37. *&c.* And what but idleneſs makes ſ
many beggars and baſe perſons; it is the mo
corrupting fly that can blow in any human
mind. We learn to do ill by doing what i
next it, nothing: whence it is that vice ſo
fructifies in our Gentry and Serving-men, wh
have nothing to employ themſelves in, for the
only fit to eat and drink, lie down to ſleep, an
riſe up to play, this is all their buſineſs, an
this brings thouſands of them to beggery o
worſe. Be therefore painful and induſtrou
in thy Calling, and God will undoubtedly pro-
ſper and replenniſh thee with the good things o
this life. This is another ſtep.

Sixthly,

Sixthly, If thou wouldst grow Rich, then frugal and thrifty in spending: for thrift, ich is a due saving from needless and sinful ences, and a wary husbanding of what we , hath made as many Rich Men as pain- getting. It is our Saviours rule so to di- e of that plenty which God in his goodness owed upon us, that nothing be lost, *John* 12. And it is a rule which all good men be sure to observe; for he who gets what hath justly, pays what he ows duly; re- tes favours received thankfully, considers ease of the Poor cordially, will not, yea, e not spend wastefully, let means come in er so plentifully; and yet he of all men is e of a lasting Competency, *Prov.* 28. 27. gality, saith *Justine*, is the Mother of Ver- ; but an expensive man, whatsoever his ing be, by wasteing and overlashing of his te, is sure not to thrive: as it fared with t Captain in *Tully*, who vvas not a penny Richer for the huge Summ of Money given ; because he had done with it as a naked would do with the Nuts he gathers, car- them all away in his belly, for lack of Poc- s. To vvant and vvaste differ but in time, oor man hath no Riches, a prodigal shall e none, the Vessel that runneth out un- y, will be empty vvhen men come to dravv

out

out of it; so will our Estate be if we let it le
like a crackt Vessel, But what the differen
is between a wise and prudent frugality, and
vain expence of Gods benefits, we may lear
from *Gen.* 42. *&c.* Where notwithstandi
the seven years of Famine *Ægypt* had Co
enough, when all other Countries were with
out, and the people ready to famish: which
needed not have been, if they had been mo
sparing in the seven plentiful years; for the
years of plenty were not confined to *Ægypt*
ther Countries adjoyning were less fruitful;
the Learned aver. But that prodigality bri
many rich men to poverty, and poor men
beggery, daily experience doth abundan
testifie. Therefore if thou would be rich, wa
not any part of thy substance in vain, needle
and superfluous expences, but beg of God wi
dom, that thou mayest improve his blessings t
the best advantage; that so he may be glorifie
and thy store increased. Then shalt thou li
happily and contentedly all thy days. And
much of the means how of poor to becom
Rich. Consider what hath been said, and t
Lord give you understanding in all things.

FINIS.